



AND **INCITE** THE **BELIEVERS**

﴿فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ
الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ
أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا﴾

Then fight in the cause of Allah, you are not held responsible except for yourself, and incite the believers, it may be that Allah will restrain the evil might of the disbelievers. And Allah is Stronger in might and Stronger in punishing.

(Surah An Nisa 4:84)

Allah (سبحانه وتعالى) commands His servant and Messenger, Muhammad (صلى الله عليه وسلم), to himself fight in Jihad and not to be concerned about those who do not join Jihad.

Hence Allah's statement,

﴿لَا تُكَلَّفُ إِلَّا نَفْسَكَ﴾

(You are not held responsible except for yourself)

Ibn Abi Hatim (رحيم الله) recorded that,

Abu Ishaq (رحيم الله) said,

"I asked Al Bara Ibn Azib (رضي الله عنه) about a man who meets a hundred enemies and still fights them, would he be one of those referred to.

In Allah's statement,

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

(And spend in the Cause of Allah (Jihad) and do not throw yourselves into destruction [by not spending your wealth in Jihad])

He (رضي الله عنه) said, Allah said to His Prophet,

﴿فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ﴾

(Then fight in the Cause of Allah, you are not held responsible except for yourself, and incite the believers)

Imam Ahmad (رحمه الله) recorded Sulayman bin Dawud saying that, Abu Bakr Ibn Ayyash said that, Abu Ishaq said, "I asked Al-Bara Ibn Azib (رضي الله عنه) that,

`If a man attacks the lines of the idolators, would he be throwing himself to destruction'

He (رضي الله عنه) said, `No because Allah has sent His Messenger and commanded him,

﴿فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ﴾

(Then fight in the cause of Allah, you are not held responsible except for yourself)

That Ayah is about spending in Allah's cause (Jihad)"

Allah (سبحانه وتعالى) said,

﴿وَحَرِّضِ الْمُؤْمِنِينَ﴾

(And incite the believers)

to fight, by encouraging them and strengthening their resolve in this regard. For instance, the Prophet (صلى الله عليه وسلم) said to the believers at the battle of Badr, while organizing their lines,

«قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ»

(Stand up and march forth to a Paradise, as wide as the heavens and Earth)

There are many Hadiths that encourage Jihad. Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah (صلى الله عليه و سلم) said,

«مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ ، وَأَقَامَ الصَّلَاةَ ، وَآتَى الزَّكَاةَ ،
وَصَامَ رَمَضَانَ ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ ،
هَاجَرَ فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا»

(Whoever believes in Allah and His Messenger, offers prayer, pays the Zakah and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he migrates in Allah's cause or remains in the land where he is born.)

The people said, ' O Allah's Messenger! Shall we acquaint the people with this good news?

He (صلى الله عليه و سلم) said,

«إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ
اللَّهِ ، بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ ، فَإِذَا
سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ ، فَإِنَّهُ وَسْطُ الْجَنَّةِ ، وَأَعْلَى
الْجَنَّةِ ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ»

(Paradise has one hundred grades which Allah has reserved for the Mujahidin who fight in His cause, the distance between each two grades is like the distance between the heaven and the Earth. So, when you ask Allah, ask for Al Firdaws, which is the best and highest part of Paradise, above it is the Throne of Allah and from it originate the rivers of Paradise)

There are various narrations for this Hadith from Ubaydah, Mu'adh, Abu Darda, Abu Sa'eed Al Khudri narrated that,

the Messenger (صلى الله عليه و سلم) said,

«يَا أَبَا سَعِيدٍ مَنْ رَضِيَ بِاللَّهِ رَبًّا ، وَبِالْإِسْلَامِ دِينًا ،
وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا ، وَجَبَتْ لَهُ الْجَنَّةُ»

(O Abu Sa'eed! Whoever accepts Allah as his Lord, Islam as his religion and Muhammad as the Prophet, then he would rightfully acquire Paradise.)

Abu Sa'eed liked these words and said, "O Allah's Messenger! Repeat them for me."

The Prophet (صلى الله عليه و سلم) repeated his words, then said,

«وَأُخْرَى يَرْفَعُ اللَّهُ الْعَبْدَ بِهَا مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ ، مَا
بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

(And there is another deed for which Allah raises the servant a hundred grades in Paradise, between each two grades is the distance between heaven and Earth)

Abu Sa'eed said, "What is it, O Allah's Messenger "

He (صلى الله عليه و سلم) said,

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»
(Jihad in Allah's cause.)

This Hadith was collected by Muslim.

Allah's statement,

﴿عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا﴾

(It may be that Allah will restrain the evil might of the disbelievers.)

means, by your encouraging them to fight, their resolve will be strengthened to meet the enemy in battle, to defend Islam and its people and to endure and be patient against the enemy.

Allah's statement,

﴿وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا﴾

(And Allah is Stronger in might and Stronger in punishing)

means, He is able over them in this life and the Hereafter, just as He said in another Ayah,

﴿ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ﴾

(But if it had been Allah's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others)

(Surah Muhammad 47:4)

A FEW MUSLIMS CAN OVERCOME A SUPERIOR ENEMY FORCE

﴿يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ﴾

O Prophet! Incite the believers to fight. If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.

(Surah Al Anfal 8:65)

Allah encourages His Prophet and the believers to fight and struggle against the enemy, and wage war against their forces. Allah affirms that He will suffice, aid, support, and help the believers against their enemies, even if their enemies are numerous and have sufficient supplies, while the believers are few.

Allah (سبحانه وتعالى) said,

﴿يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ﴾

(O Prophet! Urge the believers to fight)

encouraged and called them to fight. The Messenger of Allah used to encourage the Companions to fight when they faced the enemy.

On the day of Badr when the idolators came with their forces and supplies,
He (صلى الله عليه و سلم) said to his Companions,

«قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ»

(Get ready and march forth towards a Paradise as wide as the heavens and earth)

Umayr Ibn Al Humam said, "As wide as the heavens and earth"

The Messenger (صلى الله عليه و سلم) said,

«نَعَمْ»

(Yes)

Umayr said, "Excellent! Excellent!"

The Messenger (صلى الله عليه و سلم) asked him,

«مَا يَحْمِلُكَ عَلَى قَوْلِكَ: بَخٍ بَخٍ»

(What makes you say, 'Excellent! Excellent!')

He said, "The hope that I might be one of its dwellers."

The Prophet (صلى الله عليه و سلم) said,

«فَإِنَّكَ مِنْ أَهْلِهَا»

(You are one of its people)

Umayr went ahead, broke the scabbard of his sword, took some dates and started eating from them. He then threw the dates from his hand, saying, "Verily, if I lived until I finished eating these dates, then it is indeed a long life." He went ahead, fought and was killed, (رضي الله عنه).

Allah (سبحانه وتعالى) said next, commanding the believers and conveying good news to them,

﴿إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا﴾

(If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve)

The Ayah says, one Muslim should endure ten disbelievers. Allah abrogated this part later on, but the good news remained.

Abdullah Ibn Al Mubarak said that Jarir Ibn Hazim narrated to them that, Az Zubayr Ibn Al Khirrit narrated to him, from Ikrimah, from Ibn Abbas, "When this verse was revealed,

﴿إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ﴾

(If there are twenty steadfast persons among you, they will overcome two hundred)

It became difficult for the Muslims, when Allah commanded that one Muslim is required to endure ten idolators. Soon after, this matter was made easy,

﴿الَنْ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

Now Allah has lightened your (task), for He knows that there is weakness in you. So, if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand by the leave of Allah. And Allah is with the patient.

(Surah Al Anfal 8:66)

﴿الَنْ خَفَّفَ اللَّهُ عَنْكُمْ﴾

(Now Allah has lightened your task)

until,

﴿يَغْلِبُوا مِائَتَيْنِ﴾

(They shall overcome two hundred)

Allah lowered the number of adversaries that Muslims are required to endure, and thus, made the required patience less, compatible to the decrease in numbers."

Al-Bukhari recorded a similar narration from Ibn Al Mubarak. Muhammad Ibn Ishaq recorded that, Ibn Abbas said,

"When this Ayah was revealed, it was difficult for the Muslims, for they thought it was burdensome since twenty should fight two hundred, and a hundred against a thousand.

Allah made this ruling easy for them and abrogated this Ayah with another Ayah,

﴿الَّنَ خَفَّفَ اللّٰهُ عَنْكُمُ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا﴾

(Now Allah has lightened your task, for He knows that there is weakness in you)

Thereafter, if Muslims were half as many as their enemy, they were not allowed to run away from them. If the Muslims were fewer than that, they were not obligated to fight the disbelievers and thus allowed to avoid hostilities."

INCITEMENT IS A NECESSITY AND A VIRTUE

To incite for jihad is a divine order that Allah (سبحانه وتعالى) commanded His Prophet Muhammad ﷺ when

He (سبحانه وتعالى) said:

"And incite the believers, it may be that Allah will restrain the evil might of the disbelievers"

(Surah An-Nisa 4:84)

and when He (سبحانه وتعالى) said:

"O Prophet! Incite the believers to fight. If there are twenty steadfast persons among you, they will overcome two hundred"

(Surah Al Anfal 8:65)

It is known that jihad is an obligation for Muslims, and anything an obligation needs to be fulfilled is also an obligation. Incitement is not an extra duty, and it is not an option among many options to be choosing from, for it is an obligation and a necessity for the Muslim community, and a worship and obedience to Allah, the Lord of all creation.

The verses are very clear and direct with the order from Allah to His Prophet ﷺ, to incite the believers to fight, and encourage them to do so, because with that incitement their determination to battle the enemy is revived, and their strength to protect Islam and Muslims gets stronger. The result becomes that Allah restrains the might of those who disbelieve and defeats them, and that is only because of jihad and incitement to do it.

Jihad and incitement are two things that cannot be separated, as inciting for jihad keeps its fire burning in the hearts of the believers, and lighting for them their path towards their Lord. Hence, the jihad continues with that incitement, with many Muslims' joining its trail from everywhere, every day, racing towards its rich resources of faith.

The importance of incitement in the continuity of jihad and supplying it with experts, fighters, and muhajirin is obvious to every rational person. The mujahidin in the fields are the fruit of this blessed position which is of no less importance than the positions in battles and direct combat, and those holding this position are directly helping in protecting Tawhid and Shari'ah, and defending the mujahidin, and sending their message and transmitting their image and supporting their da'wah of Tawhid.

One who incites for jihad is a mujahid himself for the sake of Allah with his incitement, and he is a promoter of the religion of Allah, promoting virtue and preventing immoral practice in the society.

In that the Imam Izz Al Din Ibn Abdal Salam (رحيم الله) says:

"Whoever fought for the sake of Allah and incited on doing so, has committed to Jihad himself and caused it with his incitement, so he gets the most honour by doing it himself and inciting, and his incitement is a promotion of virtue and prevention of preventing immoral practice in the society which is next after faith".

Everything that accompanies jihad must have its part of hardships and struggles. The same way affliction and trial is the fate of the mujahid, so is the fate of the inciter. And whoever walks this blessed path must receive what those who walked it before did. The mujahid facing those circumstances can only be satisfied with Allah's destiny for him, as He (سبحانه وتعالى) is the Creator and the Owner who manages the matters of His worshipers, and all they have to do is surrender to Him and accept His ruling, and this is the true Islam.

Qur'an and Sunnah and the references of historical battles hold plenty of examples of inciting for jihad, and in some of them even the Muslim women participated, just like the stories of Al Khansa Bint Amro, and Al Abidah Um Ibrahim Al Hashimiya. They incited their children, their most beloved ones, to fight and be killed for the sake of Allah. In one of the most elegant images of sacrifice for the sake of this religion.

Um Ibrahim even said to her son:

"O son! May Allah never gather us again until the Day of Judgment"!